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FROM THE EDITOR

WHAT A RICH SEASON is the one we mark with this issue of TAD. The last of the season after Pentecost (or Trinity-tide) brings with it the great feasts of Michaelmas, All Saints, and Christ the King, as well as, for our U.S. readers, Thanksgiving Day.

Articles which touch each of these form the basic content of this number, but you will find many other interesting and inspirational pieces, as well as two which consider the call to ordained ministry.

The back cover is by William Hunt, *A Converted British Family Sheltering a Christian Priest* (courtesy of Ashmolean Museum Oxford), and brings to mind the context out of which our beloved Communion has developed and prospered. The front cover is the new Compass Rose, a new and representative symbol of the worldwide Anglican Communion, the story of which is found on page 20. (Photo courtesy of James Rosenthal, *Anglican World*).

CORRECTION

The Church of the Transfiguration, New York City, will observe its 150th Anniversary Oct. 3 & 4, 1998, not this fall as announced in our previous issue.

ST. MICHAEL & ALL ANGELS

[September 29.]

The Collect.

OVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant that, as thy holy Angels always do thee service in heaven, so, by thy apppointment, they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

For the Epistle. Revelation xii. 7.

THERE was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoyce, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

ST. MICHAEL AND ALL ANGELS

OF THE SEVERAL such festivals that appear in the medieval Missals, this is the only feast of Angels the Reformers retained. This particular one was especially popular in medieval England.

Michael and Gabriel are the only archangels mentioned by name in the canonical books of Scripture; but Raphael and Uriel are referred to in the Old Testament Apocrypha. The word 'angel' literally means 'messenger,' whether human or non-human, though sometimes in the Old Testament 'angel of the Lord' is used as a synonym for the Lord Himself. Belief in angels of the heavenly realm as attendants upon God's court, ministers of His will, succorers of God's people, and representatives of the powers of nature was a fairly late development in Hebrew religion. In general it was popular with the people. Neither our Lord nor the apostles questioned the existence of angels, though one will not find any systematic doctrine about them in the New Testament, St. Paul warned the Colossian Christians against angel-worship (Col. ii.18).

Modern men, trained in scientific habits of thought, are natural-

ly skeptical about angelology, and tend to view the whole subject as belonging more to the realm of poetic imagination than to actuality. There is, however, no necessary reason to deny that among the manifold creatures of God there exist spiritual beings not subject to the limitations of time and space, who serve God to His praise and our benefit in ways beyond our imagining. However, there is not the slightest warrant for the popular and somewhat sentimental belief that human beings, redeemed of God, become angels after their death (see p. 41).

—Oxford American Prayer Book
Commentary



COLOR ME EPISCOPALIAN

in the U.S. lines up roughly as follows:

Traditionalists

About 55% of us are known as traditionalists. The establishment, if you will. Most likely Episcopalians born into the Church or drawn into it because of the beauty of its liturgy and the richness of its heritage. Altar Guild and Vestry members usually draw heavily from this group. We love the great hymns of the Church played on the pipe organ. The beauty of Tudor English, Gothic architecture, and liturgical dignity represent the majestic holiness of God in our minds. We are resistant to change. ***O God, our help in ages past, our hope for years to come.*** Color us purple.

Evangelicals

Evangelicals make up about 10% of the national congregation. Most came to faith by means of a profound experience of conversion which led us to ground our lives in Christ. We accept the principles of the English Reformation and seek to obey Biblical precepts. We are the most likely to tithe. The humility of Christ reaches our hearts. ***Just as I am, without one plea, but that thy blood was shed for me.*** Color us blue.

Her raging, bottle-blond hair, topped with a magenta tam set at a rakish angle, and the armload of bangle bracelets set her apart from the usual group of Elderhostelers. Furthermore, she was a smoker, so that any few moments on our tour that were available for socializing found her aloof and alone outside with her cigarette. I was surprised on one of these occasions when she asked me, "Dennie, just what is an Episcopalian?" It was even something of a shock when she went on to say, "I was born and reared in the Church, but when my bridge club friends asked me that, I couldn't tell them."

We have all heard our Church described as the bridge between Roman Catholicism and Protestantism. But who are we who stand on the bridge? Can it support us all? As we look around our local parishes it is easy to see that there is not a lot of uniformity among individual styles of worship. The old "high" and "low" church designation has become blurred. Is uniformity essential to unity? Arizona's Bishop Shahan says not. According to the Rev. J. Hugh Magers, National Director of Stewardship, the body of the Episcopal Church

Anglo-Catholics

Although only about 5% of us are deemed to be Anglo-Catholic, we keep the ties to the Church's Catholic roots alive and well. The celebration of the Mass, the mystery of the Holy Eucharist, is the linchpin that keeps the spinning circles of our lives connected to Christ. We, too, are likely to serve on the Altar Guild, as well as attend Quiet Days and Retreats, and make Sacramental Confession a part of our spiritual life. Our feelings of reverence are deeply rooted and grow anew each time we attend Mass. ***Now, my tongue, the mystery telling of the glorious Body sing.*** Color us green.

Rationalists

Another 10% may fall under the title of rationalists. We pride ourselves on our ability to think. We are all for adult education and enjoy teaching and preaching that challenges. We find the paradox of faith and reason to be fascinating, and love to debate theology. We often head to seminary when we graduate from college. ***Immortal, invisible, God only wise, in light inaccessible hid from our eyes.*** Color us yellow.

Charismatics

Perhaps 15% of Episcopalians are found to be charismatics. We

are jubilant in our worship as we rejoice in the euphoria of God's love. We find gifts of the Spirit in every aspect of creation and in communicating His love to others. That's what is important. We are active in Cursillo, Marriage Encounter, Happening, and prayer groups. The Christian community is the center of our life. Some of us are more reserved and less likely to offer testimony. But we act out our belief in stewardship. We prefer Rite II and Prayer and Praise to traditional Prayer Book services, and the guitar instead of the organ. ***Seek ye first the kingdom of God and his righteousness.*** Color us red.

Social Activists

Outreach is the major concern of the 5% who identify themselves as social activists. We feel strongly that Christ came not so much to prove His divinity as to teach us how to live in harmony and to serve His creation. We believe it is our Christian duty to serve Christ in others. Our watchword is St. Matthew 25:40. We strive for equal justice and fret that humankind still doesn't get the message of His example. ***Where cross the crowded ways of life, where sound the cries of race and clan, we hear thy Voice, O Son of Man.*** Color us orange.

So it appears that our Church is like a prism held up to God's light. It bends that light into a complex array of colors. Individuals may identify in varying degree with one or more of these hues. But it is when they come together that they combine to make a glorious rainbow that is the Bridge Church of Christianity. As the colors blend in our hearts, the Light of the Kingdom of God dwells within us.

—Mary D. B. Foster,
St. Augustine's Church,
Tempe, Arizona in The Wellspring

LIVING FOR OTHERS

Make sure that what you are most concerned about, is what God is most concerned about too. Otherwise you'll wish you had done things differently. What a testimony these people had! The Authorized (King James) version of the Bible says, "He remembered not to show mercy." Could that charge be laid at your door? You are ambitious, you are hardworking and you are responsible, but have you forgotten to show mercy—especially to those who seem to deserve it least? King David said, "With the merciful

thou wilt show thyself merciful." (Psalm 18:25)

When is the last time you showed kindness to someone, expecting nothing in return? "What goes around, comes around" is not just a clever saying—it is an eternal truth. "If a man shuts his ears to the cry of the poor, he too will cry out and not be answered." (Proverbs 21:13) Somewhere between the new birth and the new Jerusalem you're going to need a friend, so be one. You're going to need kindness, so start showing it.

When the British Government sought to reward General Gordon for his brilliant service in China, he declined all money and titles, but accepted a gold medal inscribed with the record of his 33 engagements. It was his most prized possession. But, after his death, the medal could not be found. Eventually, it was learned that he had sent it to Manchester during a severe famine, directing that it should be melted down and used to buy bread for the poor. Under the date of its sending, these words were found written in his diary; "The last earthly thing I had in this world that I valued I have given to the Lord Jesus Christ."

The truth is, there is no way to live for God without living for others!

—Taddled

For all the Saints . .

ARCHBISHOP SANDYS ON FINALITY

EDWIN SANDYS (pronounced Sands) was successively Bishop of Worcester, Bishop of London, and Archbishop of York under Queen Elizabeth I. It fell to him to preach the mandatory funeral oration upon the death of the French king Charles IX. This was an official duty comparable to a Prime Minister's being represented at the funeral of a foreign head of state. It must have seemed an obnoxious duty to Sandys, as he, like all his fellows on the bishops' bench, regarded Charles among the authors of the St. Bartholomew's Day Massacre of 1572, the crime of the century.

But the Archbishop did his duty. In so doing, he turned his theme to cautionary words regarding readiness for death, as well as the glorious change to be awaited "for all the saints."

Here are bracing words from an old Anglican worthy:

We may assure ourselves that we all shall die. It is an act of parliament that shall never be repealed: it is the way of all flesh. The days of man are short, and wretched:

short, a span long; wretched, full of miseries. All flesh is as grass, and as a flower: both do fade, but the flower sooner. Cares, wantonness, ambition, yea, God in sundry respects cutteth off both the good and the bad, good flowers, and bad flowers; but all as flowers. The time of our change is uncertain, and often sudden; that our mind be not troubled, that we always be in readiness. Job's example admonisheth us of this: "I look still when my changing shall come." Let us after his example daily look for our change. Let us expect the coming of Christ. He cometh in post: the forewarnings are fulfilled: iniquity aboundeth, Christian charity is frozen, the gospel is preached: then is the end. Let us not slumber in security, or drive off to return unto our God. For it is hard for the buried in sin to rise. Man often is suddenly smitten, that he hath no time to repent. In his last day he is disquieted by sickness, by Satan, yea, by his friends, yea by his own conscience. . . . Let us live these few days that remain unto the Lord, whom we ought to have served all our days. And lastly, recounting the vanity of the world, and the inestimable blessedness of the life to come, let us, with John, Paul, Elias, the blessed servants and saints of God, look for the appearance of the coming of Christ

Jesus; who will place us upon the right hand of his Father, and give us possession of our inheritance, that we may have the perfect fruition of all the treasures prepared for us by our God in heaven. To him even the Father, the Son, and the Holy Ghost, three Persons, and one God of eternal majesty, be all honour, and glory, world without end. Amen.

—From Sermons of Archbishop Sandys, ed. The Rev. John Ayre, M.A., *The Parker Society*, Cambridge, 1842, pp. 175–176

THE FEAST OF ST. FRANCIS

IN HIS BOOK *Letters to an American Lady*, which is the collected correspondence between C. S. Lewis and his future wife, Joy Davidman, Lewis writes, "I will never laugh at anyone grieving over a loved beast. I think God wants us to love Him more, not to love creatures (even animals) less. We love everything in one way too much (i.e., at the expense of our love for Him) but in another way we love everything too little. No person, animal, flower, or even pebble, has ever been loved too much—i.e., more than every one of God's works deserves."

—Grace-St. Luke's Church
Memphis

TOP REASONS TO TEACH SUNDAY SCHOOL

- You want to dress up and be in the Christmas pageant, too.
- You get to meet some of the people whose names have recently appeared on the weekly birthday list.
- Your Brooks Brothers' suit doesn't have enough glue and glitter on it.
- Your doctor has warned you about the dangers of low blood pressure.
- You would like to assuage some of your guilt for dumping your lovely children on previous generations of teachers.
- You have heard all the juicy gossip at the coffee urn in the Parish Hall.
- You are bored with the serenity and peace of adult classes.
- You would earn the love and admiration of numerous harried parents who will get to go to adult classes or drink coffee and gab.
- You get to learn about the Episcopal Church, Sacraments, Bible, and everything else that you were supposed to learn in Sunday School but either didn't or forgot.

—All Saints' Church, Atlanta

Meet the New Rector of . . .

ST. THOMAS, FIFTH AVENUE, NEW YORK CITY

AMONG MANY EPISCOPALIANS, St. Thomas is thought of as "old-fashioned," a "social church," and "High Church," with its psalms and liturgical texts from the 1928 Prayer Book and solemn ceremonies augmented by the thirty odd boys in red cassocks and big white ruffs. The new rector, the Rev. Andrew C. Mead, took over this past fall, shortly after the last Sunday of his predecessor. The Rev. John Andrew, rector for 24 years, believed strongly that having an interim between rectors was not good for a church and planned his retirement accordingly. Father Mead, as he is called around the church, had just completed 11 years as rector of a bastion of Anglo-Catholicism in the United States, the Church of the Advent in Boston, Massachusetts.

In a childhood spent in Boston, Ohio, Kentucky and Illinois, Mead was always a churchgoer. But when he went to college in Indiana he became a skeptic, and as the editor of the college newspaper took an eager part in the anti-

establishment politics of the 1960s. "However, I was searching for ethical and political anchorage. This quest was answered when, one night, I rediscovered our Lord Jesus Christ while studying for a New Testament course. I had enrolled in the course to 'study the enemy,' a year later I was in seminary."

While at Yale Divinity School, he discovered the Oxford Movement, which from then on was a key element in his understanding of his calling. (He was ordained in 1971.) Initially, he thought he might teach in a college or seminary, but parish ministry grew more and more attractive, and at All Saints', Ashmont, in Boston, he found a mentor and model in its rector, the Rev. John Purnell, who was famous both for the warmth of his street ministries and the Anglo-Catholic rigor of his services.

When the search committee from St. Thomas expressed interest in him, it was "a great surprise" to Mead. While his Anglo-Catholic background might mesh well with St. Thomas' traditions, he thought they would have objections to his candidacy.

The search committee was not put off. They told him they wanted "a believer" who would "build upon John Andrew's accomplishment." What mattered to them

was "the person and the priest," and their primary question to him was: "Will you be our pastor and lead our worship with catholic dignity and liturgical reverence?"

He offered the following definition of Anglo-Catholicism: "Deeply sacramental . . . focused on the liturgy . . . objective, transcendent Godward emphasis in worship . . . God is the center of attention and the focus of everything." He also made the point that Anglo-Catholics, like Evangelicals, believe that at the core of Christianity, the soul has "to choose for Christ to make him head of your life." In Anglo-Catholicism, this understanding is worked out in sacraments and liturgy.

St. Thomas has just had a cleaning and restoration inside and out, about 700 on average attend Sunday services, and its already large endowment, with the help of the bull market, has grown even larger in the past four years (to \$88 million as of Dec. 31, 1995, according to the 1995 annual report). However, Mead wants to significantly increase pledge and plate numbers, still low compared to other major parishes, because he does not think the dead should support the living. (An early sermon made this point forcefully, causing some comment.)

A friend and admirer of the former rector, the new rector feels very much that he is "standing on his shoulders." He therefore sees no need for drastic changes and his initial efforts will be on a small scale, such as refining the strong inheritance in worship and liturgy, and helping the congregation to become even more biblically informed, with sermons his main means. He presents the Bible as the Word of God as perceived through the medium of "our great tradition." He contrasts this approach with the two extremes of "Protestant biblicism on the one hand" and the "vapor land of liberalism" on the other.



The focus on worship can lead to neglect of the sense of community, he acknowledges. He worked hard at his previous parish to combat this tendency and is determined to do the same as St. Thomas, beginning with changes in the coffee hour, and more inter-parish communication. He will also teach a repeating introductory course on Basic Christian Doctrine which at the Advent in Boston also served as a vehicle for community building.

With regard to the controversies which are currently dividing the Episcopal Church, he acknowledges he is more conservative than "the mainstream," but considers himself not illiberal—only an orthodox traditionalist. "I have no authority to teach doctrine that is not in accordance with the teachings of Holy Scripture and the constant Catholic tradition of the church."

—Brock Baker in
The Episcopal New Yorker



FLING OUT THE BANNER!

The movements of the 1950s and 1960s, the political organization of minority and special interest groups, the development of sub-cultures that repudiated the standards and values of the dominant white Anglo-Saxon culture caused strain and fractures in American society and placed in jeopardy the Episcopal Church's establishmentarian program.

The self-perceived role of the Episcopal Church as a corporate body responsible for social regeneration through Christian moral truths and American democracy at home and abroad could no longer be maintained. Criticized from within and without, the national Church ideal was lost as the motivating and unifying force in the Episcopal Church's mission in the United States and overseas. The national church ideal died at the hands of the political and social revolutionaries in the United States and around the world.

—Fling Out The Banner
*The National Church Ideal and the
Foreign Mission of the
Episcopal Church*
by Ian T. Douglas
Church Hymnal Corporation

1-800-CHC-1918

KINGDOM

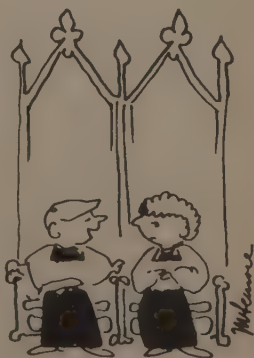
The difference between Christ's kingdom and those of this world is that which draws people into citizenship and the way in which they are drawn. The sacrifice of Jesus as the awesome love of God for us is what draws us into his kingdom. The attraction is so great that the apostle could describe it this way: For our sake he made him to be sin who knew no sin so that we sinners might be reconciled to God, who has not counted our trespasses against us. (II Corinthians 5:21) That is the attraction: the heart of God is the cross of Jesus.

How are the citizens drawn into such a kingdom? Freely and yet by grace. Freely, by the willing tribute of repentance and faith and love. God does not force his children to turn to him, to believe him or to love him. He does not coerce his subjects. These things are only accomplished willingly. Yet it is by grace, for who in the world could ever have thought of such a thing? Who in the world could have made up such a story, invented such a kingdom, softened so many countless millions of hearts and won their loyalty? Would you ever dream of congratulating yourself on your faith? No, you would thank God for his inexpressible

gift, which you somehow freely accepted. We are drawn by the cross to Christ our King, freely, by God's grace, in whose service we have perfect freedom.

It is wonderful to be a citizen of the United States of America, but nowhere near as wonderful as being a citizen of Christ's kingdom. Christians by baptism have a passport to anywhere in the world; the Lord's Table is their family table everywhere on earth, and the one holy catholic church is a sign of this citizenship. Furthermore, Christians are in communion and fellowship with members from ages past and in generations yet unborn, all one Body.

—The Rev. Andrew C. Mead
Rector, St. Thomas Church,
New York City



"It sounds like he is saying,
'Lettuce spray!'"

Where are they?

YOUNG VOCATIONS

SHE IS AN acolyte in your Church, arriving at the last minute, frantically vesting, and tripping into the sanctuary to retrieve the processional cross. He is a high school senior, sitting through another sermon, this time trying for five full minutes to give comprehension a chance. Another young woman just entered college and has begun, for the first time, to give serious thought to what she wants to do with her life. Another young man has just graduated from college, tired already of the false opportunities the world seems to offer, and actually wanting to be pushed to his limits in the direction of purposeful service.

Your church, however small or large it is, contains young people just like these. Are any of them being called to ordination in the Episcopal Church? Many of them will not hear the call, because no one in the Church can voice it to them. Still others, horrifyingly, will be steered away from the call, because the Church believes they are yet too young to enter such maturity-demanding ordination processes.

Like many of us, I have watched

our Church dramatically shift its ordination procedures during the last twenty to thirty years. No one person or group can be held responsible for the shift, but it has nevertheless occurred. Essentially, the shift is this: The Episcopal Church grew unable to hear the call of young people into ordained ministry and gradually demanded more and more "maturity" and "wisdom of the world" before we would even accept people into the postulancy and ordination process.

There were, and are, some legitimate reasons for the shift. Certainly we all desire solid and mature people as priests of the Church. Certainly we do not want to promise every eager soul who experiences a young conversion experience that he or she is automatically also being called to ordination. Furthermore, and practically speaking, the financial requirements of a graduate seminary degree, without the attendant hopes of high salaries (as opposed to business and law schools, for instance) have had the effect of attracting older aspirants and postulants. I agree with some of this thinking.

But the problem is that we have forgotten how the Church is also able to form priests. We have forgotten how the Church can also ordain people at a young age and

then help them become mature priests by overseeing their young lives as priests in the church. Is it any wonder that so many of our parishes lack twenty to thirty year olds, when so few of our priests are that age?

Whatever legitimate reasons we may have for wanting to ordain only older and supposedly more mature persons, I believe those reasons do not override the very real need the Episcopal Church presently has for young priests. *Quite simply, the Church is missing the vibrancy of young vocations.*

Thus, I have engaged, unfortunately, in a disturbing prejudice during the last five years. Perhaps it is just a bias, not a prejudice at all, but it nevertheless affects me. Whenever I spend time with any of the young people in this parish, those in high school or in college, I will usually offer them the possibility that they are called into the ordained ministry of the church. Mind you, I do not say they are called; I merely present the possibility that they might be.

In fact, my inclination is to present the case even stronger; but I do not, for fear that my aggressiveness might be counter-productive. But I do believe that God is calling young persons into ordained ministry; it is the Church who has been unable to enable those calls.

Meanwhile, local parish priests are flooded with more visits from the middle-aged and restless, earnest souls trying to persuade us that God might be calling them as priests. God might be. But, usually, not much in these peoples' lives indicates any experience with the intricacies of leadership. That is a shame, for spiritual leadership is exactly what priests are called to provide in the Church. We need leaders as priests, not just sincerely spiritual people.

All who are baptized Christians are called to be sincerely spiritual and to serve Jesus Christ. But the ordained ministry needs more than that. Ordination is a vocation to specific leadership. One need not even excel in any of the traditional crafts of priesthood—preaching, teaching, pastoral care—though those skills are important. The intangible element of the successful priest is the ability to lead other Christians in faith and action, and thus to preside at the Altar with the authenticity of earned respect.

So it is that the Church has thought we should not ordain persons until they demonstrate some maturity. But in the case of young people, I argue the reverse. If we want a forty year old priest with wisdom and maturity for the Church, we should ordain them at

twenty-five years old and make them mature and wise. Of course a twenty-five year old will not exhibit the same maturity as a forty year old! Why not shape the faithful twenty-five year old within the structures of the Church instead of within the structures of the world?

Those ordained at twenty-five years often have solid maturity at forty years old. At that point, they might also have fifteen years of experience in parish life. What a gift that can be to the Church!

Take another look, then, at the young people in your parish. They are being wooed and courted and even seduced by all sorts of life choices. Offer to them the possibility of priestly vocation in the Church. Then, let God work in their hearts and spirits. I believe God is indeed calling many of them—for their sakes, for the Church's sake, and for His sake.

*The Very Reverend Samuel G. Candler, Dean of Trinity Cathedral
Columbia, South Carolina*

"FOURTH LEG?"

It has been noted in a recent church publication that a fourth leg, experience, has been added to the three-legged stool of authority (scripture, reason, and the voice of

the church), defined by Richard Hooker. In fact, it is highly likely that the fourth leg was added by the Methodists rather than the Anglican Church.

William J. Abraham, in his article in the most recent edition of the journal, *Interpretation*, writes that "it became commonplace to argue that their (Methodists) great hero and founder, John Wesley, was committed to a theological methodology encapsulated in a fourfold appeal to scripture, tradition, reason, and experience." Dr. Abraham describes this as the Methodist Quadrilateral.

Episcopalians have so misused and misinterpreted Hooker's teaching for so long, we shall never be able to get it right. For Hooker, scripture was primary. Reason, then, informs one's reading of scripture, and the voice of the church came in a poor third—not legs of equal length: "What scripture doth plainly deliver, to that the first place credit and obedience is due; the next whereunto is whatsoever any man can necessarily conclude by force of reason; after these the voice of the Church succeedeth."

—(V, 8, 2. Laws of
Ecclesiastical Polity)
The Rev. John Thayer Talbott
St. Augustine's Church
Washington, D.C.

MEMORIES BROUGHT TO LIFE

I HAVE TWO MEMORIES which have been brought back to me of times long before my life at St. Cyprian's. I shall always be grateful to the Rev. John Stennett for renewing wonderful, loving thoughts of days gone by. After his sermon each Sunday morning, Mr. Stennett turns to the Altar and reverently places his words in the care of Almighty God. When he first said those marvelously phrased words.

And now to God the Father, God the Son, and God the Holy Ghost be ascribed all might, majesty, dominion, power and glory, now, henceforth and forever more.

my thoughts went back over the years to the church of my childhood.

As a family we attended church every Sunday—sat in the same pew—Father, Mother and my brother and myself. There was a window which opened like a little door at the end of our pew. My brother and I would argue in whispers about whose turn it was to sit by and look longingly out of the window. It was with great reluc-

tance that we attended Evensong. Other children were out playing but not us. We were there right through the *Nunc Dimittis* to the last Amen. We sat beneath the shadow of the pulpit and before I could read and therefore pass the time by reading interesting bits from the Prayer Book such as *a man may not marry his grandmother*; we were forced to pay attention to a flood of words, and it seemed to me that once the minister ascended to the pulpit, there were at times such a flood of words, that had they been water, Noah himself would have been hard put. I'm sure his craft would have proved too frail for the storms of rhetoric that flowed each Sunday at St. Mark's.

But when the minister turned toward the altar and said, *And now to God the Father. . . .* I knew in my childish way, we were now sailing for the harbour. The rest of the service passed quickly and we were out to play. The magic words had worked once more!

So it was that every Sunday those words brought joy. Of course as I grew older the great passages of the Book of Common Prayer became part of my life. The music, the grace, and the utter beauty of those dear old prayers will always be with me.

—K. E. Campbell, St. Cyprian's
Parish, Inwood, Manitoba

THE ARTICLES: CONCLUSION OF OUR SERIES

THE ARTICLES OF religion have served the Anglican Church for over four centuries. The need for such a rule and guide is even more critical today. Can this text from the past, this "rather heavy clutter of anachronisms," be of help? The answer is "Yes."

No one argues that *The Articles* are perfect. For example, there is only one quote from our Lord (and that a fairly negative one). There are many articles that are time- and culture-bound. This is to be expected. It still does not account for their mistreatment by the church in recent years. How do we resolve this situation?

The Articles currently reside in the "Historical Documents" section of the Book of Common Prayer. What is an "historical document?" No one seems to know. Are they still binding on the theological conscience of the church? To saddle these lively and life-giving documents with the moniker "historical" is misleading in an age when the discipline of history itself is out of favor with many people in the pews.

On a more "pseudo-sophisticated" level, one is reminded of the

cynical archeological ditty: "There are no facts, just artifacts." For many in this camp, *The Articles* are an "artifact," no more lively than a lump of clay, dusted off, carefully labeled and displayed under glass in a museum. But, like it or not, they *are* a fact. They *are* the standing statement of the doctrine of the Episcopal Church. When we open up the tomb, as we have done in this paper, we see that *The Articles* were buried alive.

Should we go so far as Dr. Bromiley when he suggested that one honest way of treating *The Articles* was to bury them formally and finally? The notion accords with nobility; Anglicans love a good funeral. Yet, I believe we should choose life. I propose that, having shuffled them out the back door in the dead of night like unwelcome and unseemly house-guests, we invite these old friends back in, this time through the front door. The Episcopal Church has not in the past required, nor should it now require, "conformity" to the Articles; but it should require that *The Articles* be "acknowledged" and "honored." A church that prides itself on its willingness to think and its unashamed confidence in "reason" dare not refuse to think through and declare its beliefs clearly and precisely.

To that end, I make the following modest proposals: (A) Restore *The Articles* to their rightful place in Article X of The Constitution. (B) In the next edition of the Book of Common Prayer, take them out of the "basement" and make them a part of the catechism. (C) Pass a resolution at the General Convention in the year 2000 (on the eve of the 200th anniversary of their "establishment") giving them a "primacy of honor" in matters of doctrine similar to that extended to the Archbishop of Canterbury in matters episcopal. (D) Establish a committee composed of representatives from each Episcopal seminary and bishops from each province, to revise *The Articles* by the year 2001, in time for the 200th anniversary of their establishment as the official doctrinal statement of our church.

I remember my two friends—the woman who could not have cared less about theology and the man who was trying to care but who let an uninformed "spiritual guide" inform his caring. Then I remember King Josiah. My great hope is that someday a Hilkiah will bring out these laws from some dusty corner of a seminary library basement. And then he will dare to read them before the people. And these people, and thousands

like them, will rise up and say: Why didn't you tell us? Why, indeed?

—*The Rev. Dr. Samuel C. Pascoe*
Rector, Grace Church
Orange Park, Florida

CHRIST-CENTERED FAMILY

HAVING A CHRIST-CENTERED family is not easy in this day and age. There are so many distractions that it is no wonder we are confused. It will take some time and commitment, but it can be done.

We must return to the fundamentals of Christian living. Prayer, worship, study of scripture and fellowship. These are all elements of the Baptismal promises and important to the establishing of a Christian family.

We need to do these things in our families as well as in the church gathered as a family. Each of us has a sacred responsibility to uphold our baptismal faith, not for our own sake alone, but for the sake of our children and their children.

—*The Rev. Paul Lambert, rector of*
St. James' Church, Texarkana,
Texas via Esprit.

Our front cover . . .



THE COMPASS ROSE

A NEW ROSE VARIETY, the Compass Rose, bred by Notcutts, was launched at this spring's Chelsea Flower Show by the Archbishop of Canterbury in anticipation of the Lambeth Conference 1998. Held every ten years, Lambeth is the gathering of bishops of the worldwide Anglican Communion at Canterbury under the presidency of the Archbishop.

The idea that a special rose be developed and grown for the Anglican Communion was that of Mrs. Roger Symon, who oversees the 50-member Canterbury Cathedral flower guild which is responsible for the flowers in the Cathedral each week.

The inspiration for the rose comes from "The Compass Rose," the emblem of the Anglican Communion. At the center of the emblem is the cross of St. George, a reminder of the origins of the Anglican Communion and a unifying link with the past and present. A mosaic of the Compass Rose can be seen in Canterbury Cathedral on the nave floor. Encircling the cross is a band bearing the Greek inscription, "The truth shall make you free" and from the band radi-

ate the points of the compass. The Compass symbolizes the worldwide spread of Anglican Christianity. Surmounting the shield at the north is a bishop's mitre, symbol of the Apostolic Order which is essential to all the Churches which constitute the Anglican Communion.

The Compass Rose is a truly beautiful and highly scented shrub rose that won the Henry Edland Memorial Medal for the best scented rose, and a Trial Ground Certificate of the Royal National Rose Society, St. Alban's, 1995.

The rose has been planted at Canterbury and at Lambeth Palace and will be available for the bishops to take home with them from Lambeth next year. It can be planted globally—as a living reminder of the Anglican family of Churches. Details of its availability to parishes and individuals throughout the Communion will be available in a subsequent issue of the *Digest*.

Mrs. George Carey, who has been instrumental in this project, said: "The Compass Rose is a symbol of the planting, growth, and flowering of Anglicanism around the world. It bears both the thorns of suffering that so many have experienced for their faith and the beautiful bloom that has opened to mark their achievement in the great rose we now behold."

CELEBRATING 125 YEARS

THE SISTERS OF ST. MARGARET (Episcopal) are celebrating the one hundred and twenty-fifth anniversary of their arrival in Boston, Massachusetts. Three Sisters came in 1873 to establish the community and to work as nurses and supervisors in the Children's Hospital. Children's was then a very small and new institution. The Sisters established the School of Nursing and worked at the Hospital and School until 1919. During their first ten years they lived at a number of different places but in 1883 they moved into three houses on the corner of Louisburg Square, where they remained until 1990, a period of one hundred and seven years.

During the one hundred and twenty five years, the Sisters have engaged in a great variety of works: they have been busy with church work on many levels, diocesan as well as parochial: they have taught in churches and in schools; provided pastoral care in hospitals and nursing homes. The Convent has been host to innumerable individuals who have had all sorts of needs, physical and spiritual. It had been a place for retreats, conferences and quiet days.

In the course of their work, the Sisters established a nursing home, St. Monica's Home, which was in operation for over a hundred years. When the nursing home was closed in 1988, the Sisters decided to renovate the building and use it as the Convent. In 1990 the community moved into its new home and continues with most of the same works. There is a fine meeting room which is available for groups. There are overnight accommodations for about sixteen people for retreats or conferences. There is a roof deck with a beautiful view of downtown Boston and there is outdoor space for relaxing, chatting, praying, gardening or whatever else one chooses. We love to show it all off to any who wish to come.

Between Holy Cross Day (September 14th) 1997 and Holy Cross Day 1998, we will be celebrating the anniversary with a number of events, including conferences, retreats, concerts and drama. For a complete calendar of all that will be happening, write to:

125th Anniversary Committee
St. Margaret's Convent
17 Highland Park Street
Boston, MA 02119-1436

HIGHLY INEFFECTIVE PRAYER

Humorist and author Chris Fabry gives us in his new book, *The 77 Habits of Highly Ineffective Christians* (Inter-Varsity), these helpful hints concerning the life of prayer for those who wish to be *truly* ineffective Christians. Among them:

Make prayer occasional. Some might be inclined to bring only the great questions of faith to God: "Who should I marry?" "Which college should I attend?" "Should I get tinted glass in my minivan?" But, "True mediocrity demands even less. What you must actually do is make up your mind about the decision that faces you, and then subtly conform the will of the Almighty to your own."

"You must pray the same things, the same phrases over and over, for this will make you more comfortable and comfort is always the goal of the ineffective Christian."

"Since you think about so many other things when you pray, keep your prayers short and to the point. 'I want (blank) and (blank). In Jesus' Name, Amen.'"

To counter such verses as I Thessalonians 5:17, consider singing this old hymn, which is, as The Hymnal 1982 revisers say, "alt."

Sweet minute of prayer! Sweet minute of prayer!
That's just about all that I can spare;
I have regrets and lots of sin,
So I'll see if I can squeeze them in.
In seasons of distress and grief,
My greatest prayer is quick relief.
But things are swell, I've no despair,
I'll just spend half a minute in prayer.

AMEN.

—Taddled from Grace Church, Colorado Springs

IT'S NOT ABOUT BUILDINGS!

Building projects do not change congregations as much as we want to think they do.

Congregational ministry is not about buildings. It is about evangelism, stewardship, and growth of congregations that worship, serve, teach, and provide pastoral care. As a church we easily say, "the church is people, not the building." Yet we protect the buildings and "save" them at all cost, at the cost of stewardship, evangelism, and growth. We even think buildings are necessary and that without splendid buildings we cannot do ministry. If that were the case, Jesus would have been far more concerned with real estate and would have built buildings rather than disciples. When he needed space, he found it, borrowed it, or rented it. Even though Jesus knew about carpentry, he felt no need to build a temple or a church.

We are falsely convinced that ministries follow buildings, rather than the converse: buildings follow ministry. We want to believe that "if we build it, they will come," (a misquotation of "if we build it, he will come" from *Field of Dreams*.) We point to larger

churches of other faiths in our communities that have large campuses of buildings and naively think the ministries followed such grand buildings. We overlook the evangelical commitment, the reaching out to the unchurched, the professional responsiveness to visitors and strangers, the business plan for incorporating new members into the congregation in meaningful and powerful ways. We overlook the fact that these large churches never were and never wanted to be small, and that their denominations would close shop before they would declare the year of the small church or a decade of evangelism. To them every decade is a decade of evangelism. We also forget that they manage their finances responsibly and pay their bills, or they are closed.

It's About Becoming Evangelists!

Episcopalians, growing out of an established English church, have generally left Evangelism to other groups. We are born Episcopalians or marry Episcopalians or think ourselves into being Episcopalians. In other words, congregations have not seen it appropriate to take the initiative. Our favorite way to refer to our congregations is as warm loving families. Is there a slower growing unit of society than a family? Families seldom invite

strangers to become a member of the family.

We have a denominational preference for small congregations, with the ideal being a congregation of two hundred members and a priest. Many clergy were taught this in seminary. Is small better than large? Small churches have many limitations that large ones do not have.

- **small churches**, like small groups, are more discriminating about who fits in (you either fit or you do not fit) **whereas large churches** have more places to fit in.

- **small churches** offer general programs for everyone (adult class: The Church's Teachings, led by the rector) **whereas large churches** target programs to a variety of specific needs (adult class: Introducing Preschoolers To Prayer, led by someone trained in developmental principles)

- **small churches** put pressure on members to support and participate **whereas large churches** offer choices for participation

- in **small churches** liking the rector is very important **whereas in large churches** you do not have to like the rector; there are other clergy

- **small churches** have a hard time making ends meet **whereas large churches** have resources to reach beyond themselves

So why are we talking about Evangelism during the 1990s? It is because some of us have rediscovered the first and best mission statement, the Great Commission:

Go forth therefore and make all nations my disciples; baptize people everywhere in the name of the Father and the Son and the Holy Spirit, and teach them to observe all that I have commanded you. (St. Matthew 28:19-20)

It is because there are so many unchurched people around us, it is because there are missing generations in our churches, and it is because many of our older children, raised in the church, are not attending church.

Our current attention to Evangelism is also budget driven. Small family churches with less than 200 worshipers on a Sunday are having an increasingly difficult time paying the bills, providing a minimum package for a priest, contributing to the support of the diocese, and doing outreach (which we almost never connect with Evangelism). The financial picture is even more bleak for new congregations which

think they must have million dollar sites and buildings, the kind established congregations have inherited.

Our context for doing ministry is constantly changing around us. Healthy congregations are sensitive and responsive to the change. The theory that explains this process is Congregational Life Cycle (*Builder*, January 1996). The early warning signs that alert us to the need to reshape a congregational ministry are stability in programs and activities that had been growing. The cost of ignoring the stability is decline. The cost of ignoring the beginning of decline is serious decline and death.

This flies in the face of our desire to continue forever every program and tradition that has served us in the past. Business as usual inevitably leads to less business as usual. Responding to changing individuals, congregations, and communities results in healthy and energized congregations.

Now its about buildings!

The need for space in which, and out of which, to do ministry is a real need. When we are serious about our work of Evangelism, when we are being good stewards of the resources God gives us, and when we are responsive to the changing lives of living people and

organizations, providing for buildings is not near the problem it is when we put buildings first. Buildings do not change congregations as much as we want to think they do, and they never take the place of Evangelism, Stewardship, and responding to the changing context of congregational ministry.

—The Rev. Charles Fulton
(Taddled from a longer article in
The Builder of The Episcopal
Church Building Fund.) For more
information 1-800-334-7626 or
212-922-5432

NO WASTE

YOU MUST LEARN, you must let God teach you, that the only way to get rid of your past is to make a future out of it. God will waste nothing. —Phillips Brooks



FOR ALL THE SAINTS

THERE HAS BEEN some discussion in our community for the past few weeks about the observance of Hallowe'en. Should the date or time of trick-or-treating be changed to accommodate other community events? In the end all was left to tradition. Trick-or-treat just wouldn't be real unless it was night. The goblins, witches, and teenage mutant Ninja turtles require the cover of darkness in order to make their moves. Some traditions simply should not be tampered with.

Hallowe'en, of course, is "All Hallows Eve" or the night before All Saints' Day. Since the ninth century the Church has observed All Saints' Day on November 1. But the roots of this festival go back to a druid festival of the dead which was later "Christianized." The Celtic druids believed that evil spirits roamed the earth on the eve of their festival of the dead, and fires were lit to ward them off from homes and farms. When the Christian Church began to celebrate a feast day for All Saints the old beliefs lingered, and All Saints grew as a celebration of the triumph of the Holiness of God and His Saints over the power of evil

and death. The night of darkness was conquered by the power of Christ's resurrection and the light of the Saints of God.

This remains a cause for celebration, and perhaps some real meaning can be reclaimed in this night of fun and fright. While Trick or Treating, and costumes, and parties are fun, Hallowe'en and All Saints Day can also remind us that we must take both evil and holiness seriously.

In many ways evil has become entertainment. Horror movies and novels have pushed our imaginations beyond imagination. Nothing is too grotesque or horrible, and it is all marketed as "harmless fun." Violence and horror sell! And yet, evil is a reality that is not "harmless." The children of Bosnia or Somalia will attest to that! So will American youth who live in neighborhoods where children shoot other children. Lives broken by senseless violence and abuse, greed gone wild, all bear witness to the force which desires our destruction and death. Perhaps we turn it into films and fantasy because deep down we are so very, very afraid.

God's response to evil is first the profound sorrow of a lover who witnesses the destruction of his beloved. And then it is the battle of the Cross. Evil does its worst

and Love is crucified. Darkness appears to have won. At the heart of our faith, however, is the Life which triumphs over death and the apparent victory of evil. The saints of God are those who do not run from evil but face it with faith and hope in the power of God's Love and the Life He alone can give.

The battle with evil is very real. What we must remember is that God's Love is also very real and powerful. We are to stand in that Love and stand up to evil and say "No!" We are to fight the brokenness that would tear the world apart.

To be "Hallowed" or made holy is nothing more than a process of opening our lives daily to the presence of God, and letting that presence illuminate the world around us. God's Love becomes real when it begins to change us. It becomes real when our hands, our hearts, our voices, and our lives join in the fight.

Hallowe'en and All Saints' Day should remind us of the battle with evil which threatens to undo us. But they must also remind us of the victory of God's Love in Jesus Christ which can change our lives and make us saints.

—The Rev. James L. Burns
Rector, Church of the Heavenly
Rest, New York City

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Dr. Thomas Gibbs

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LIVING EPISTLES

Last night we had a telephone conversation with our younger son, Peter, about an early nineteenth century house in Topsham, Maine which he and his wife, Stephanie, are thinking about buying. We talked about the central heat which the house does not have and the various rooms that are still only *partially* restored. Knowing something about the extent of Peter's practical skills, it was an interesting, if not alarming, conversation.

On the other hand, the thought of our son as a homeowner filled me with a pleasant dose of parental pride. There is something comfortably reassuring when you see your children, whatever their age, reach a new level of maturity. Indeed, I confess to occasionally thinking to myself, "All those years when you believed you were a marginal parent doing most things wrong and producing first class delinquents, by the grace of God you must have been doing a few things right." To be able to feel that way—regardless of what the makers of Roloids may claim—is what really spells *relief*.

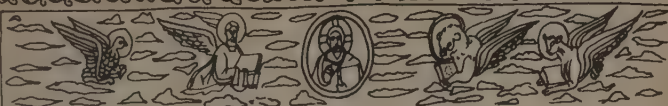
In London's St. Paul's Cathedral there is an inscription which says of the Cathedral's architect,

Christopher Wren, "If you seek a monument, look about you." Most of us will never build a cathedral, write a great novel, or significantly alter history's course, but such monuments pale in comparison to the importance of those children we have been given to raise and love. In the great stream of life, they are the real legacies we leave behind.

If I had a chance to start over with our children, there are some things I would do differently. I would talk with them more and correct less. I would sort out my priorities and make sure they were more consistently at the top of the list. I would worry less about messy rooms, long hair, and sloppy clothes while inventing more reasons for popcorn, spur-of-the-moment junkets, and family celebrations. Most of all, I would find more ways to say, "I love you, no matter what."

—The Very Rev. Walter H. Taylor
Dean, Christ Church Cathedral,
Houston





FOUR PORTRAITS OF JESUS

WHILE EACH GOSPEL draws upon the traditions about Jesus handed down in the Church as part of the general stock of Christian teaching, each of them is in itself a portrait with its distinctive features of portraiture.

St. Matthew shows us Jesus as the Royal Messiah, fulfilling the Old Testament.

St. Mark shows us the vividly human aspects of Jesus, who is none the less the divine Son who comes in power, and the intense emphasis upon the way of the Cross is in itself a part of the power of God at work.

St. Luke shows us the ministry of Jesus's compassion, reaching out to meet every human need; and, while the story is very down to earth, it resounds again and again with the canticles of praise and songs of heaven.

St. John (and who dares to summarise his portrait in a sentence of two?) shows us that the Word who is made flesh in Jesus is also at work in all creation; that life and judgment are present in the here and now, and that the passion is in itself victory and glory.

— Arthur Michael Ramsey
100th Archbishop of Canterbury

HYMNS, FOR GOD'S SAKE!

I would like to tell you a story from the late 1950s repeated in musicians' circles across the country. The story involves Dr. Robert Elmore, the venerable patriarch of sacred music in the Philadelphia area and teacher at the Curtis Institute, and a certain parishioner from the church where Dr. Elmore was the Music Director. As the story goes, this parishioner had asked Dr. Elmore on a number of occasions if she could have the opportunity to come to the church and listen as Dr. Elmore practiced the music for Sunday morning. After a number of months passed, and repeated requests on the part of the parishioner, Dr. Elmore finally agreed to allow her to attend one of his practice sessions. When the day finally arrived, she arrived at the church early, took her seat in her usual pew and waited eagerly for Dr. Elmore to take his place in the gallery. After ten or fifteen minutes had passed, Dr. Elmore arrived and seated himself on the bench of the great Æolian-Skinner organ, pushed the button that started the blower and began playing the hymn *Lobe den Herren—Praise to the Lord, the Almighty*. More than thirty minutes passed

with Dr. Elmore playing the hymn over and over again. After another ten minutes passed, he moved on to the next hymn. "You're not going to spend all your time practicing the hymns, for God's sake?" she asked with some degree of exasperation. Dr. Elmore replied, "If not for His sake, madam; then whose?"



The most important thing that the parish choir does is lead the singing. No matter how artful the organ music; no matter how beautifully the choir may sing the anthem, if we fail in providing strong leadership of the hymns and canticles, then all is loss.

The worship of our God requires nothing less than our best, finest effort.

High standards? Most certainly—but, so was the price paid for our redemption. How can we do less?

Kirk A. Wilson, Director of
Music & Organist
Church of the Resurrection,
Surfside Beach, S.C.




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 **Immanuel: The Coming of Jesus in Art & the Bible**, by Hans-Ruedi Weber, a Swiss Reformed pastor and sometime professor at the Graduate School of Ecumenical Studies in Bossey, conducted in cooperation with the University of Geneva. This 1985 selection of the EPISCOPAL BOOK CLUB remains a perennial favorite for giving or keeping.

The four evangelists, each in his own way, have witnessed to God's coming among us. Artists, through many centuries and in different cultures, have given us *their* testimony, through visual interpretations, to God's coming into our world as a "shivering babe."

Brought together in this book are the witness of the evangelists and the insights of the artists com-


plemented by prayers and hymns from the tradition of the Church's worship. The series of meditations invites the reader to go beyond the popular stereotypes of the Christmas story to rediscover the meaning of God's coming among us. Availability subject to stock on hand. **Item 85BB** (hardbound, large format, 122 pp, 36 color plates) \$8

 **A Gallery of Reflections: The Nativity of Christ**, by Richard Harries, Bishop of Oxford.

Another selection of the EPISCOPAL BOOK CLUB, this book brings together the author's love of art and his Christian faith that in words and graphics takes readers deep into the Christmas story. More than thirty paintings, icons and sculptures are included, representing many different ages and cultures from a 16th-century Icon of the Nativity from Cyprus back to a 6th-century ampulla and forward to Beryl Cook's Nativity Scene 1990.


Through the art and the reflections we see afresh the Christ child born in the stable; we see the brightness of

the star and the shining of the angels; we see Mary holding the Infant in her arms; we see the Wise Men coming to worship. Above all we see how centuries of artists have been inspired by this story of stories: the glory of God made man. Availability subject to stock on hand. **Item 96D** (hardbound, 92 pp) \$13

 **The Princess and the Goblin,** by George MacDonald; abridged by Oliver Hunkin; illustrated by Alan Parry.

Parry's outstanding illustrations bring to life this classic tale by George MacDonald, a prolific Scots writer and father (13 children) and a minister. A fairy world of the imagination which contains all the elements of adventure that children love – a world of fairy castles and a beautiful princess, of ugly goblins, and a hero prince. Above all it is an adventure which dramatizes the eternal battle between light and darkness, when good finally triumphs over evil. As a gift to a child or grandchild, it will be a welcome respite from television fare.

Availability subject to stock on hand. **Item E028** (hardbound, large format, 93 pp) \$12


 **Realms of Gold: The Classics in Christian Perspective,** by Leland Ryken, professor of English at Wheaton College.

Throughout history, great literature has been a cohesive force in Western culture, interpreting our experiences and telling us the truth

about our fears and longings, a catalyst to our thinking and an invaluable index to the minds and feelings of people around us.

In *Realms of Gold*, Ryken proceeds chronologically through some of the best of the best, from Homer through Shakespeare to Camus, offering not only a taste of the classics, but a framework in which to analyze them.

For students studying literature, this book serves as an introduction to the classics as friends; for those who have not read the classics in a long time, it is a motivation to renew delightful acquaintances; for people who already know the classics as intimate friends, it offers the opportunity to renew acquaintance within a Christian context. A stocking stuffer for that college student or for an old friend who loves the classics. **Item H034** (softbound, 240 pp, index, endnotes) \$9


 **Treasures from Bible Times,** by Alan Millard, sometime lecturer in Hebrew and Ancient Semitic Languages and a Fellow of the Society of Antiquaries.


- A peasant farmer uncovers a buried city.
- A shepherd casually aims a stone at a hole in a cliff, and the Dead Sea Scrolls are found.
- Behind a sealed doorway lies the treasure of King Tutankhamun.

It is stories such as these which give archaeology its endless fascination. In the case of the lands of the Bible, there is also an extra dimen-

sion: the fascination of finding links with the Bible itself.


The treasures are as varied as the stories which surround their discovery. There is gold and silver to satisfy the most ardent treasure-hunters. More surprising and equally fascinating are the written documents which unlock forgotten languages and open up unknown civilizations. ... all increase our knowledge of the world in which the Bible was written, throwing fresh light on its unique message. Availability subject to stock on hand. **Item 87a** (hardbound, 189 pp, color illustrations, index) \$9

 **Twenty-Four Days Before Christmas**, Madeleine L'Engle's delightful family story, told by seven-year-old Vicky, who is to be an angel in the Christmas pageant. Illustrated by Joe DeVelasco, this little book has become a classic and one of the most popular books ever offered through THE ANGLICAN BOOKSTORE, a book to be given and kept, to be read and cherished. **Item H003** (casebound, 48 pp) \$12


 **A Treasury of Christmas Stories**, by Henry Van Dyke; edited by James S. Bell Jr.


Probably best known for his *The Other Wise Man*, Henry Van Dyke has no equal in his ability to capture the drama and nostalgia of the Christmas story. Van Dyke's Christmastide is a time of worship, of beauty, of love, of awe, of magic.

This beautifully bound and illustrated gift book encapsulates the very best of this master story teller's work. **Item H048** (hardbound, 128 pp) \$15


 **The Bible on Video: The Gospel of Luke.**

Go back to the original teller of the Christmas story in these word-for-word reenactment videos shot in the Holy Land. Listen carefully and you will hear the original biblical languages under the English translation (voiced by great narrators like Alexander Scourby and Orson Welles). Critiqued, frame by frame, by eminent scholars to assure complete authenticity. A four-tape series: Part 1, Christmas; Part 2, Early Ministry; Part 3, The Parables; Part 4, Easter. Each video runs approximately 65 minutes. **Item BG22** (Revised Standard Version) \$61. **Item BG23** (King James Version) \$61


 **A Treasury of Christmas Classics**, selected works of Charles Dickens, Henry Van Dyke, George MacDonald, Hans Christian Andersen, and others. Here is the complete text of Handel's *Messiah*, O. Henry's *The Gift of the Magi* and Van Dyke's *Christmas in the Heart*. Here are carols and Christmas hymns. Here also are Milton, Donne and St Luke. Here is a *family* Christmas present, one that will become a keepsake. **Item H073** (hardbound, 176 pp) \$15

 **Once Upon a Christmas.** A delightful story as Stevie tells

his little brother PJ about the remarkable events leading to the birth of the Christ Child. Cleverly interwoven with thirteen favorite Christmas songs. **Item BG17** (audiocassette and songbook) \$8


 **Christmas Readings to Recapture the Wonder of the Season**, Phillips Brooks, G. K. Chesterton, Fra Giovanni, Henry Wadsworth Longfellow, Leo Tolstoy, John Greenleaf Whittier ...

This beautiful collection of stories, poems, and carols will help regain some of the anticipation, excitement and wonder of Christmastide that we all experienced in times gone by. Perfect for reading aloud to the family or for a quiet evening alone. This handsome gift book will ensure hours of heartwarming reading all winter long. **Item H090** (hardbound, 176 pp) \$15


 **A Dickens Christmas Collection.**

Nobody better captured the warmth and sacredness of the spirit of Christmas than Charles Dickens. This beautifully bound gift collection contains several Christmas-related selections from a variety of his novels and stories, as well as his classic *The Life of Our Lord*, written for his own children. Also included is a brief commentary by renowned Dickens scholar G. K. Chesterton.

This is a book that will be a treasured gift and exceptional addition to the shelves of young and old alike. **Item H091** (hardbound, 150 pp) \$15

 **Meet Him at the Manger: Discovering the Heart of Christmas**, by Jill and Stuart Briscoe.

Often turning into a mad blur of tinsel and toys and a frenzy of feasting, the true meaning of Christmas is often and easily lost. The Briscoes offer insights from Scripture that will help us keep Christ at the center of our celebration. Their heartwarming stories cut through the trivial to the real miracle of the season—the majesty of God cradled in a manger. **Item H108** (hardbound, 160 pp) \$16

 **Wintersong: Christmas Readings**, by Madeleine L'Engle and Luci Shaw.

Taken from their best-known works as well as previously unpublished material, this book contains some of the finest creations of novelist L'Engle and poet Shaw. Their joint effort provides singular explorations into the warmth of Christmas and the deep cold of winter. With topics such as angels, the evergreen tree, Christmas celebrations, snow-covered fields, and family gatherings, this book can be cherished throughout Christmastide—and beyond.

This elegant collection is the natural outflow of the long-standing friendship between Madeleine L'Engle and Luci Shaw. Sharing similar themes and a reflective style of writing, they combine their two rich literary worlds. We, the readers, are the beneficiaries. **Item H107** (hardbound, 206 pp) \$20

From the Editor and the Dean . .

"I THINK I WANT TO BE A PRIEST . . ."

IT IS a scene enacted over and over again in rectors' studies up and down the Church. Someone is sitting there, sincere as the day is bright, and aspiring to serve God. He or she announces, "I think I want to be a priest." The rector thinks deep within, "Well, yes, there are many motives, many experiences, and one history behind this wish. So why does my skin crawl?"

I am concerned because upon examination the person's sense of a call proves often to be lacking in content. What is a priest, I ask? "Someone who celebrates the Holy Eucharist and stands before God's Altar," is the answer. I ask a further question, What do you believe you have been given to say? Answer: "Well, I haven't really thought about it that way." A clarifying question follows: What is your message?—What will you be wanting to preach from the pulpit? Answer: "Let me think about that one . . ."

Do the clergy who are reading this identify, at all, with that conversation? Here is a test thesis: We are living in an age of content-less

vocations. Or interrogatively, Whatever happened to the call of Word as well as Sacrament?

Fortunately, we have it written out already, the right way round: the shape and character of the Christian ministry. You don't have to make it up. Just find a Church of England Prayer Book, or an American 1928. It is all in the ancient charge, to be read aloud by the bishop, most solemnly. It is clear as a bell concerning the shape of the ministry:

Ye have heard . . . of what dignity, and of how great importance this office is, whereunto ye are called. And now again we exhort you, in the Name of our Lord Jesus Christ, that ye have in remembrance . . . into how weighty an Office and Charge ye are called: That is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may

be saved through Christ for ever.
[The Ordinal, Book of Common Prayer (Church of England) and pp. 539-540, Book of Common Prayer (PECUSA), 1928]

"The glory of authorship [of this charge]," wrote Massey Shepherd, belongs to Cranmer. It has been aptly said that the Exhortation is an expression of "his highest ideals for the personal and pastoral side of the priest's office, such as has never been equalled." The themes that denote ordination are clear beyond question. The ordained are messengers, watchmen, and stewards of Christ. They tend and pastor His flock. And they seek for all to be "saved through Christ for ever." In short, the ordained are criers of Good News, instructors of Good News, and evangelists of Good News.

Is it an exaggeration to report that the ministry of Word and Sacrament has become reduced in the popular mind, or at least in the mind of our Church at the parish level, to the ministry of Sacrament alone? We fear it may be.

We take the fault as our own. Maybe the Church has so emphasized lay ministry in recent decades that we have forgotten the particularity of ordination. Maybe we have undervalued the authority of the Word preached. (No 'maybe'

about that!) Maybe we have failed to give full weight to the Holy Scripture as the Word that shapes our words.

Someone recently reported that he had seen a film clip of a complete sermon, sight and sound, by Archbishop William Temple, preached at Canterbury in the year 1942. What was it like? we asked. "Irresistible authority, complete grasp of the issues, not one iota of facetiousness, no fluff, an affecting gravity, total personal conviction."

So here is another scenario. It is one for which we pray. "Rector, I feel I am being called to the ordained ministry." What makes you think that? "I want to tell the world about Christ, who has become as real to me as you are now." Can't you do that as a member of the laity? "Yes, I can; but it is my whole life I wish to dedicate to this." I beam to myself. Sign him up. Here comes another good and faithful.

—The Very Rev. Paul F.M. Zahl,
 Dean of Birmingham (U.S.) and
 The Rev. C. Frederick Barbee,
 Editor of TAD



ALTARS AND HOLY TABLES

IN 1549, the Archbishop of Canterbury, Thomas Cranmer, produced the first Prayer Book in English. He also published *Reasons Why the Lord's Board Should Be Rather After the Form of a Table Than of an Altar*. Four centuries later, a book titled *The Architectural Setting of Anglican Worship* by Addleshaw and Etchells surveyed the many table-altar decisions and the various locations in church building where the Lord's board has been and might be located.

Three-quarters of a century after Cranmer, Archbishop Laud preferred the table-altar be located against the "east" wall of the chancel. In 1643, however, when Cromwell was in power, the House of Commons passed an ordinance abolishing all altars at the east end. Laud was imprisoned, and two years later beheaded. Some altars were moved back against the wall after the Restoration in the 1660s.

In many churches in England and in the American Colonies for the next two centuries, the so-called "altar" was in fact a table with legs, and looked like a large table. In time, "altar" generally came to mean a structure with a solid front resembling a large box

or a tomb. In America, during the colonial years and until the last part of the 19th century, most parish churches had holy tables, which were located at various places in the buildings.

The Oxford Movement in England also spread to America. It sought to revive some medieval perspectives and Gothic styles, one of which was to have a solid altar against the east wall of the chancel. For evangelicals in the Episcopal Church, this location and design for the Lord's board epitomized their concern that the Oxford Movement was introducing Roman Catholic doctrine and liturgical practices, both in the Church of England and the Episcopal Church in this country. In 1846, the Bishop of Ohio, Charles McIlvaine, a leading evangelical, refused to consecrate the newly built St. Paul's Church in Columbus because it had a solid-front altar rather than a holy table.

As the 19th century progressed, however, the majority of Episcopal churches adopted the Oxford Movement's outward signs (if not their inward meaning—ed.) and installed solid-front altars against the east walls. Consequently, by 1946, 100 years after Bishop McIlvaine refused to consecrate a church with an altar, an Episcopal Church with a free-standing holy



—Worminghurst, Sussex

table was quite rare. The celebrants stood with their backs to the congregation at the solid altars. Even so, the 1928 Book of Common Prayer refers to the Holy Table, the Lord's Table, or the Communion Table. Only one seldom-used service (An Office for Institution of Ministers into Parishes or Churches) uses the word "altar." The term is freely used in the 1979 BCP.

In the 1960s and '70s, however, once again many altars were moved forward away from the wall and made free standing. Often the altars were not changed to tables, but simply moved so the celebrants could stand behind them and face the congregation. The majority of new churches have free-standing holy tables, though some of these have fabric frontals which hang to the floor so the tables look like solid altars.

The locations of the altars or tables in the 90 parish churches in the Diocese of Alabama are probably representative of the way they are in other dioceses. In 29 churches built in recent years, the holy tables are free standing. In 36 churches where the altars were originally against the east wall, they have been moved forward and are now free standing. In 25 chancels the altars have not been moved and are still against the

wall. Three of these churches, however, have free-standing tables in their side chapels.

In one parish in Alabama, ever since 1935 the altar has been free standing with the celebrant behind it and facing the people. The congregation needs to see, not hear, the celebrant, as the parish is St. John's for the Deaf, and the services are conducted in sign language. —*The Rev. Emmet Gribbin*
Diocese of Alabama

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WANTS AND NEEDS

FAITH IN GOD will not get for you everything you may want, but it will get for you what God wants you to have. The unbeliever does not need what he wants: the Christian should want only what he needs.

—*Vance Havner in*
By the Still Waters

YOU DON'T SAY

AVICAR LOOKED AT his diary and read, '9.30 a.m. H.C.' So, he went to church, put on his vestments and got ready for the service of Holy Communion. Not a single person arrived. He couldn't understand it until he got home and his wife said, 'I thought you were having your hair cut this morning.'

—*Bishop's Brew*



NORTHERN LIGHTS



PITY THE ANGELIC HOST who are drowning in sugar, victims of their own publicity. Pity St. Michael, Prince of Israel, leader of the good angels at war in heaven with the spiritual forces of darkness, now ignominiously a 'decorator item.' Who can take angels seriously anymore? They are being killed by kitsch, suffocating in the bosomy embrace of Hallmark.

And not just in the gift shop. Television, cinema, and publishing are all cashing in on a renewed interest in angels. Not that these angels bear much resemblance to the Christian sort. Angels of the New Age are resource persons for commitment-free spirituality and self-realization.

While the New Age spin on angels is recent, sugaring them is not. Some years ago, Karl Barth deplored depictions of "the infant Jesus with a veritable kindergarten of prancing babies amusing themselves in different ways and yet all contriving in some way to look pious. Even more offensive are Raphael's little darlings." (He was speaking of Raphael the painter, not Raphael the angel).

The idea that angels might be a matter of serious discussion brings a wry smile to modern lips. While admitting that they have a allegor-

ical, psychological, or literary interest, we are inclined to think that angels are properly the subject of whimsy rather than theology. It was not always so. King James I (who wrote a book about fallen angels) had an official angelologist, and many major Anglican theologians and poets have written at length about them. Hooker looked upon them with great seriousness and is said to have spent his dying hours contemplating them. Two of the most important of all liturgical texts are angelic utterances: the Sanctus (Isaiah 6:3) and the beginning of the Gloria (St. Luke 2:14). In the Holy Communion we pray "with angels and archangels, and with all the company of heaven."

The Christian tradition believes that angels are minds without bodies. Artists rightly give them faces and wings because they are personalities who serve as God's messengers ('angel' comes from the Greek word meaning messenger). They are depicted with halos indicating that their home is in heaven. But we do well to remind ourselves that all images of angels merely point to a spiritual reality which is invisible. Beside the popular image of angels as cupids (Cupid was a Roman god) we should place the

many descriptions of angels in Revelation, including those of "four beasts full of eyes."

Misconceptions about angels abound, and theologians themselves admit that there is much about them we do not know. But to separate fact from fantasy, we can say this:

1. Angels are creatures of an entirely different sort than human beings. Humans no more become angels when they die than cats become dogs.

2. Angels do not normally have bodies but can assume bodily appearance when they need to. Their lack of bodies is what makes them so very different from us. We have bodies on which our minds depend for perceptions, memories, imagination, will, and passion. We are bound to a limited amount of time and a limited location in space. None of this is true of angels.

3. They are not sexual beings, and are neither male nor female.

4. While the Bible describes the earthly work of angels variously as bearers of glad tidings, guides, admonishers, encouragers, interpreters of visions, and controllers of nature, their first business is to worship God face to face.

5. At least some of them are guardian angels, and look out for individual human beings.

6. Satan is the chief of the fallen angels who are in rebellion

against God. He was created good but fell by virtue of the exercise of his free will, a victim of his own pride.

We would do well to recognize that we have friends in high places, and that there are many more who are for us than against us. As Hooker put it, "The house of prayer is a Court beautified with the presence of celestial powers." who are "unsatisfiable in their longing to do by all means all manner of good unto all the creatures of God, but especially unto the children of men." We should not just acknowledge their presence in our prayers but should pray *with* them. Good manners demand it.



—The Rt. Rev. Anthony Burton
Bishop of Saskatchewan
is the Digest's Canadian
correspondent

MERBECKE'S GIFT

WE HAVE ALL sung Merbecke's setting of the Communion Service. John Merbecke (c. 1510–1585) was an early Anglican composer who almost lost his head (literally) on account of his Reformation zeal. Fortunately he was able to keep it. The Merbecke setting is so important in the heritage of Anglican music that I thought we might consider it at length here.

John Merbecke (pronounced mar-beck) appears on the scene first at St. George's, Windsor, in 1541 where he was lay-clerk (singer) and organist. Early on he was embroiled in theological controversy, finding himself attracted to Reformation. Especially devoted to the study of Scripture, Merbecke set out to prepare a concordance to the "Great Bible", the English translation Henry VIII installed in the parish churches in 1538/9. Merbecke's work was the first such book of an English translation, an enormous project on which he worked for several years. He ran soon afoul of the ecclesiastical authorities, becoming so zealous for Calvinism that he attacked the work of his former friend and patron Stephen Gardiner, Bishop of Winchester. Merbecke was ar-

rested, charged with heresy, and imprisoned. His concordance was destroyed. He and two others were convicted and sentenced to death at the stake; however, Bishop Gardiner interceded for him, and he was spared. The other two were put to death in the flames. To the surprise of many, Henry VIII granted him a full pardon, and he was restored to his old position at St. George's. The English musician and scholar Kenneth Long suggests that this development occurred because Merbecke was already in collaboration with Archbishop Cranmer to produce a musical setting of the Great Litany, the first full-scale English language liturgy. We use the lineal descendent of that setting today. It is S-67 in our hymnal. It ought to be noted that the style of this setting is so simple (more about that in a moment) that it is impossible to say for certain who composed the setting, but Merbecke is as good a candidate as any. Long writes that when his name was cleared, Merbecke set about to redo his concordance, but upon completing the task, no one would publish it. A third and much abbreviated version finally appeared. Merbecke died in 1585, the same year as his exact contemporary Thomas Tallis.

The communion setting we

have dates from 1550. In 1549, when the first Book of Common Prayer appeared, the musical practices of cathedrals and parishes was thrown into disarray. It was not clear how praise should be offered, and there was no body of English mass settings on which to draw. At the instigation of Cranmer, Merbecke set the English text of the service in a simple arrangement. Thus Merbecke's *Booke of Common praier noted* became Anglican's first musical compilation of the Reformation era. The musical principle it relied upon was simple: "For every syllable a note." Polyphony was out, and a strict, simple plainsong was back. Musical critics then and now pass mixed verdicts on the work, and the quick additional liturgical revisions of 1552 made some of the setting out of date almost from the start. In the nineteenth century, as part of the Tractarian Movement, Merbecke was rediscovered. In

both the 1916 and 1940 hymnals as well as the present one, his communion setting has been available.

I hope when you hear this sung you will be put in mind that our worship is in the line which dates back across the centuries, not just to Tudor England, but to the Temple in Jerusalem (the place where the *Sanctus* was first heard by human ears). The use of the Psalms, a facet of Temple worship, remains one of the continuous strands uniting us to those who in every place and time have worshipped the God and Father of our Lord Jesus Christ. Such is the nature and purpose of praise, to be in communion with God through our outward lips and ears and inward hearts. Merbecke's music comes to us as part of our Anglican heritage, and we are richly blessed by the gift.

—The Rev. William M. Shand
Rector, St. Francis' Church
Potomac, Maryland



"Just one thing, Mrs. Burns,
before we have the Thanks-
giving Service . . . Where is
the Altar?"

—The Sacristy Light

ON SILENCE IN CHURCH

I did something I should not have this morning. I talked out loud in church with a friend who, like me, had come to be quiet with God before her work day began.

My friend is kind enough to tolerate a rector who just can't keep his mouth shut from time to time, even in the nave. It is the tradition of the church catholic that people observe silence in holy places. That we expect to find quiet there. That we not violate that quiet by our endless rambling on with many words. I grew up in an Episcopal church in which it was the most natural thing in the world to be quiet upon entering the doors of the church. Many of us grew up with that expectation. We find it natural. I want you to help me recover that gift of silence in this holy space.

The church should be that one place on this earth in which we can expect to find blessed quiet—the one space when we can stop our incessant talking and listen. Silence. Listen to our own inner voices. Listen to God. Sometimes I talk too much in order to not hear what you are saying to me—to shut out the real you. I can do that same thing with God. I can talk

too much and refuse to silence myself and listen. This problem is not mine alone.

Once we cross the threshold into the church itself, let us observe and enjoy the gift of silence. Who knows what God may have to say if we would but listen and stop our chattering.

—The Rev. Stephen Waller

St. Thomas the Apostle, Dallas
(Taddled from Espirit, via Church in the Holy Cross, Shreveport, Louisiana)

AND ON TO COLORADO SPRINGS . . .

The 1998 Anglican Digest/Anglican Institute Conference will be held April 22–25 in Colorado Springs, Colorado, and will be hosted by Grace Church. The theme, following from the Birmingham meeting, will be “The Bible.” Watch the *Digest* for further information.



Photo credit: The Colorado Springs Convention and Visitors Bureau

WHY?

THANKSGIVING IS A day to give thanks for the material things of well-being: food and the essentials of survival and the nice things that make life good. All Saints' is a day to celebrate the ongoing life with God of those who have died. As such, each day should be a happy one. However, as is usually the case, a deeper analysis and a spiritual analysis of each yields a mixed message.

Thanksgiving Day is for many a painful reminder of things never gained, things lost, and of loneliness. All Saints' Day brings to mind those who have died that we wish were still with us. People ask why? Why do I have comfort and prosperity when others are hungry? Why can I not find a job when I am willing work hard? Why do the good die young? Why could not I have died first and not be left alone and lonely? Science, medicine, philosophy, economics, statistics and many other disciplines of the human mind seek answers to the WHY question. The answers provided often provide reasons and promote well-being, but often do not satisfy the soul.

Christianity teaches that we can not always answer the WHY questions because the answer is with God and we are not God and

do not know. Jesus taught that, even in the midst of those things we cannot understand, God is in charge. God is good. God loves us and there can be a good future for us.

The themes of Thanksgiving and All Saints', material well-being and death, are in the final analysis, out of control. But life is not out of our control. The secret of life as taught by Jesus is love. Loving relationships. It is our care, concern, outreach, consideration, help affection, understanding, forgiving . . . our love of God and of other people that directs us to good life.

These are mysteries of which I am wise not to write too much. I do hope I have called to your attention the depth and contradictions present in much of life. Come to church; come to church regularly, and come to church on the Holy Days and give yourself time with God. Many have found satisfaction doing so.

—The Rev. Allen Hinman, Rector
St. John's Church,
Passaic, New Jersey



ABUNDANT THANKS

"O LORD, MY LORD, for my being, life, reason, for nurture, protection, guidance, for education, civil rights, religion, for Thy gifts of nature, grace, fortune, for redemption, regeneration, catechising, for my call, recall, yea, many calls besides; for Thy forbearance, long-suffering, long long-suffering, towards me, many seasons, many years, up to this time;

"For all good things received, successes granted me, good things done; for the use of things present, for Thy promise and my hope of the enjoyment of good things to come; for my parents honest and

good, teachers kind, benefactors never to be forgotten, religious intimates congenial, hearers thoughtful, friends sincere, domestics faithful;

"For all who have advantaged me, by writings, homilies, converse, prayers, patterns, rebukes, injuries; for all these, and all others, which I know, which I know not, open, hidden, remembered, forgotten, done when I wished, when I wished not, I confess to Thee and will confess, I bless Thee and will bless, I give thanks to Thee and will give thanks, all the days of my life . . ."

—From the private prayers of Bishop
Lancelot Andrewes (one of the
principal translators of the
Authorized, or King James version
of the Bible).

REMEMBER TAD IN YOUR WILL

You can help the ministries of the Episcopal Book Club, The Anglican Digest, Operation Pass Along, The Anglican Bookstore and The Howard Lane Foland Library by remembering us in your will. You may do so by using the following wording:

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HILLSPEAKING

THE NEW mailing address of Speak and its ministries—the EPISCOPAL BOOK CLUB, THE ANGLICAN DIGEST, OPERATION PASS ALONG, the HOWARD LANE FOLAND LIBRARY, and THE ANGLICAN BOOKSTORE—is:

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and although mail will continue to be delivered to 100 Skyline Drive for a few more months delivery of whatever you send us is likely to be surer and quicker if you use the new address immediately.

Over the years many of our TAD readers have gone through the niggling annoyance of having old, well-known, respected addresses changed to fit the mold—and have written us about your frustration in having to comply. Now it is our turn.

We are losing Skyline Drive (so named by the Father Founder because it affords a view of the skylines of both Eureka Springs and Berryville, the county seat) and the roads named for early members of SPEAK's Board of Trustees and the Lanes named for the Twelve Apostles. In their place we now have numbered "CRs"—county

roads.

Along with the change in mailing and delivery address we have added a fax number and have under active consideration the addition of e-mail and a web site. The fax number is now, and the e-mail and web site designations will be, shown in the masthead, the information that appears on page 2 of each issue of THE ANGLICAN DIGEST.

As I have written before, change comes slowly to Hillspeak, but when it does it comes all in a rush. —The Trustees' Warden



Are you being called?

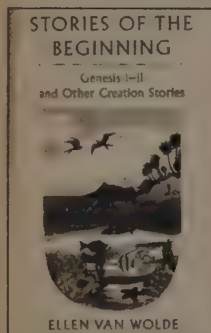
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MOREHOUSE PUBLISHING



AND IN ALL PLACES



◆ **THE ARCHBISHOP OF CANTERBURY**, two former Archbishops, the Prince of Wales, and Cardinal Basil Hume were some of the participants in a service in Canterbury Cathedral on St. Augustine's Day to mark the 1400th anniversary of the arrival of St. Augustine in England and the foundation of Canterbury Cathedral.

◆ **THE CANADIAN CHRISTIAN** television program *100 Huntley Street* recently bought and freed 319 women and children slaves in southern Sudan for about \$108 each. Islamic repression against Christians has resulted in at least 25,000 Christian children held in slavery in one region of the Sudan.

◆ **THE RT. REV. DON A. WIMBERLY** was elected to a six-year term as the XXI Chancellor of the University of the South, Sewanee, Tennessee. The retiring Chancellor presided at the installation in All Saints' Chapel.

◆ **THE DIOCESE OF RHODE ISLAND** is eliminating the prac-

tice of licensing Lay Readers "because the Holy Eucharist has become the principal service in the Episcopal Church."

◆ **AN AMERICAN PRIEST**, the Rev. Dayton Dewey, has been appointed to the Grosvenor Chapel, London, just yards from the American Embassy.

◆ **ANNIVERSARY CONGRATULATIONS** to St. Luke's Church, Long Beach, California (100 years); St. James' Church, Mooresville, North Carolina (140); Grace Church, Monroe, Louisiana (150); and All Saints' Church, Philadelphia (225 years).

◆ **A LETTER TO TAD** from the Rector of St. Catherine's Church, East Tilbury, Essex, commenting on a recent article on England and the Millennium noted "at the time of the last millennium, when King Ethelred the Unready was on the throne of England, there had been a church on this site for 340 years. What's so special about a millennium?"

◆ **AND A NUMBER OF READERS** have written to in-

form us that the Third Millennium does not begin until the first two millennia are concluded—midnight, December 31, 2000.

◆ **AN EPISCOPALIAN** from California, A. F. "Corky" Newmart, designed the new dome for the Church of the Holy Sepulchre in Jerusalem, the traditional site of the tomb of Jesus.

◆ **CANADA** has elected its first female diocesan bishop. Victoria Matthews was elected IX Bishop of Edmonton. She has been a suffragan in the Diocese of Toronto.

◆ **BRITAIN'S HEATHENS** say that Christians should mark the 1400th anniversary of the arrival of St. Augustine by giving redundant churches to pagans to replace their places of worship destroyed in the conversion period. The Church Commissioners had no comment.

◆ **A DEACON** of the Episcopal Church in the Diocese of Eau Claire has become a Lutheran pastor because of that Diocese's ban on women priests. The Rev. Lee Haight is pastor of Grace Lutheran Church, Brill, Wisconsin.

◆ **WASHINGTON NATIONAL CATHEDRAL** (The Cathe-

dral of St. Peter and St. Paul) is making history by founding the first Episcopal cathedral girls' choir with a school in the United States. It is making a long-term commitment to develop a choir with the same expertise as the current boy choristers.

◆ **AND, FINALLY**, the story is told of the Duke of Wellington attending a small church in England. When the Vicar said, "Let us pray," the Duke replied, "By all means!"

◆ **KEEP THE FAITH** and share it too.—Editor

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JUDGMENT?

"I think, old girl, that you are just a bit inclined to form a harsh judgment of other people . . . I think you are a little apt to say, in effect: 'What this man did was an offense against morality. It was therefore wrong and inexcusable . . . ' Dear old girl, get out of the way of thinking that. It is terribly closely allied to Pharisaism, which, you know, is the one thing our Lord was always so down upon . . . I shouldn't like to feel, Ivy, that supposing sometime I sinned a great sin, that I should be afraid to come to you for help."

—Dorothy Sayers (aged 14), in a letter to cousin Ivy Shrimpton, March 1, 1908

THE SPIRIT, THE MEANS, THE MEANING

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Deaths



✠ **THE RT. REV. JAMES T. YASHIRO**, 55, primate of the Nippon Sei Ko Kai (the Anglican Church in Japan), and bishop of the Diocese of Kitakanto.

✠ **THE RT. REV. THOMAS HENRY WRIGHT**, 92, IV Bishop of East Carolina, and former Dean of Grace Cathedral, San Francisco.

✠ **THE REV. FRANK COLQUHOUN**, who edited the remarkable *Parish Prayers*, a compilation of prayers for every occasion, in England.

✠ **THE REV. ENID FINN**, 86, Sorrento, British Columbia, who in her life had been a jockey and a city councillor, a high school teacher and a dog breeder, a restaurant manager and a mother to troubled boys, a pianist for silent movies, a stenographer, a beekeeper, and a radio hostess before being ordained priest at the age of 79.

✠ **THE REV. C. GILFORD GREEN, III**, 57, IV Rector of St. James' Church Fairhope, Alabama, who formerly served at Christ

Church, Fairfield, Alabama and St. Paul's Church, Darien, Connecticut.

✠ **THE REV. ROBERT B. SKINNER**, 56, retired rector of Emmanuel Church, Webster Groves, Missouri, which he served for 30 years

✠ **THE REV. N. KENNETH YATES**, 69, former president and chancellor of The St. Francis Academy, Salina, Kansas, and honorary canon of Christ Church Cathedral, Salina, in an automobile collision.

✠ **SISTER LOUISE MAGDALENE**, 92, former Superior of the Community of the Transfiguration and missionary to China, in the 63rd year of her life profession.

✠ **SISTER THEODORA ELEANOR**, 92, Community of the Transfiguration, in the 64th year of her life profession.

✠ **MRS. BETTY SAUNDERS**, 69, former chief reporter of the *London Church Times*. Her book, *O Blest Communion!*, was published last autumn.

THE FRANCISCAN ORDER OF THE DIVINE COMPASSION (ECUSA), is a traditional, conservative Religious Order formed to preserve the historic Catholic Faith as the Anglican Church has received it, closely following in the footsteps and spirit of St. Francis. Inquiries: Men and women called to be a Tertiary of the Third Order, write: The Franciscan Order of the Divine Compassion (ECUSA), 652 So Harvard St., Hemet, California, 92543.



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 holy faith. We will
 be true to thee till death.

Frederick William Faber

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Illuminations

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The Story Behind The Hymn

COME, YE THANKFUL PEOPLE, COME

'The Good Dean's "Thank You" Hymn'

THIS POPULAR HARVEST hymn is over 150 years old and was written by Dean Henry Alford of Canterbury, a devout man and a great scholar, if somewhat eccentric (as a young man he wrote love letters to his betrothed in the form of a Greek grammar!). Much earlier, at the tender age of only six, he had written *The Travels of St. Paul* and when still only eleven he published a *Collection of Hymns for Sundry Occasions*. Later on he was to edit *The Contemporary Review*, a periodical covering religious, political and literary subjects of the time.

At first, Alford's famous *Come, ye thankful people, come* had some seven eight-lined verses but now only four of them are usually sung. And with modern farming methods it is a bit difficult to find any season in the year when we can genuinely sing 'All is safely gathered in', but nonetheless the Dean's words are eloquent in summing up the message of the harvest in a meaningful way, both for here and now and for the Final Judgment: 'Let thy saints be gathered

in, Free from sorrow, free from sin.'

The one (and only) tune, 'St George's, Windsor' was composed by Sir George Elvey, organist at St George's Chapel, Windsor, who also gave us the popular 'Diademata' for *Crown him with many crowns*. 'St George' is sometimes in England sung also to Jane Leeson's *Christ the Lord is risen again*, but such is its 'harvest' association that it somehow seems odd now to sing it at any other time.'

Dean Alford also wrote the lovely All Saints-tide hymn, *Ten thousand times ten thousand*, very popular at the time, and when I was a choirboy, but seldom heard now. It is such a joyful hymn when faced with the inevitability of death and the life to come. The same theme of glorious hope is evidenced by Alford's own tombstone in St. Martin's churchyard at Canterbury, where the inscription reads 'Deversorium viatoris proficientis Hierosolymam' - 'The inn of a pilgrim travelling to Jerusalem'. Let us remember that splendid epitaph whenever we sing the good Dean's hymn (as re-

vised by the compilers of *Hymns Ancient and Modern*).

Come, then, Lord of mercy,
come, Bid us sing thy harvest-
home; Let thy saints be gathered
in, Free from sorrow, free from
sin. All upon the golden floor,
Praising thee for evermore;
Come, with all thine angels,
come, Bid us sing thy harvest-
home.

—The Rev. Canon Peter Harvey in
Glory, Laud, and Honour; an
Episcopal Book Club selection
The Anglican Bookstore,
100 Skyline Dr., Eureka Springs,
AR 72632, \$10 ppd.

DETHRONED?

I AM PARTICULARLY worried about the steady drift toward an understanding of a Jesus who is not fully divine. Will we notice this non-scholarly liberalism before it dethrones Jesus and has Him sitting right next to us in the pew searching for salvation? This issue is one that cannot be tackled by lazy minds. To lose this struggle because we have indulged ourselves in what comes easily and have not taken the effort to learn and appropriate those things necessary for our salvation would be sad indeed.

—The Rev. Donald Armstrong III

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WHODUNIT?

A quiz on Angels in the Bible

1. The angel of the Lord interrupts Abraham in the midst of what ceremony?
2. According to the prophet Zechariah, what does the name Satan mean and what is the role of that angel?
3. What two people, abandoned in Beersheba, are rescued by an angel?
4. What creatures, sometimes called angels, serve as the winged mounts for the Lord?
5. In what three kinds of groups do angels serve God with their wisdom, power, and praise?
6. Which angel tells Zacharias that his wife Elisabeth will bear a son to be named John?
7. What travel plans do angels determine for Joseph?
8. What are two occasions on which angels minister to Jesus?
9. How does Matthew describe the appearance of angels?
10. How does the angel of the Lord help Peter and other apostles jailed by the high priest of the Sadducees?

—by Karen West in
St. Martin's Cloak
St. Martin-in-the-Fields,
Philadelphia



- Answers to the Whodunit Quiz on Angels:
1. The sacrifice of Isaac (Genesis 22)
 2. Accuser, opponent of those brought for divine judgment (Zechariah 3)
 3. Hagar and Ishmael (Genesis 21)
 4. Cherubim (2 Samuel 22)
 5. Wisdom: the divine council (1 Kings 22); Might: the angelic host (Deut. 33); Praise: the angelic chorus (Psalm 148)
 6. The archangel Gabriel (Luke 1)
 7. When to flee to Egypt with Mary and the infant Jesus and when to return (Matt. 2)
 8. In the wilderness after the 40-day temptation (Mark 1:13) and in the garden of Gethsemane (Luke 22:43)
 9. They are dressed in white raiment, radiating great light (Matt. 28:3)
 10. He opens the prison doors at night and brings them out, commanding them to preach in the temple the next morning (Acts 5:19-20).



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Theses from our Cathedral Door

"AN ARMY OF ILLITERATES,
GENERATED BY
OCTOGENARIANS"—



THE GLORIOUS DEFEAT OF ENGLAND'S 1928 PROPOSED
BOOK OF COMMON PRAYER

AN EPISODE OF Twentieth-Century English church history that is not very well known today is the so-called "Prayer Book Crisis" of 1928. This was the defeat in the House of Commons of a proposed Book of Common Prayer that had been approved by the Church but fell to pieces in Parliament. Passed with large margins among clergy and laity in the Church of England Assembly—the margin in the laity was narrower—and presented to Parliament by the bishops with only four negative votes, the 1928 Book was stunningly *defeated* not once but twice! Its defeat was due to the leadership of two M.P.s, both Anglican Evangelicals, Sir William Joynson-Hicks and Sir Thomas Inskip. These Members of Parliament faithfully represented the interests of their then minority party within the Church of England; the

Evangelicals. As it happened, the Evangelicals were in tune with the majority of public opinion in England at the time, which did not wish to see the Church pushed back to pre-Reformation days.

Bishop Hensley Henson of Durham referred to those who defeated the 1928 Book as "an army of illiterates, generated by octogenarians." His contemptuous opinion was held widely within the Church "establishment." The short-term result, therefore, of this astonishing defeat for the "establishment" was crucifixion for the Evangelicals. Having won what seemed to be a Pyrrhic victory, the Evangelicals retreated to the status of an embattled, defensive minority with a siege mentality. They carried the cross of their 1928 'achievement' until at least the Keele Congress of 1967. But that is another story.

The 1928 achievement of the Evangelicals was *not*, in fact, a Pyrrhic victory. Looking back now, from the distance of almost 70 years, the defeat of the 1928 Book was a short-term victory for the Evangelicals, a longer-term victory for the Anglo-Catholics and the Church hierarchy, but an even *longer-term* victory for the whole communion. In retrospect, it was an achievement which has benefitted the whole Church, and not only in England.

The "glorious defeat" of 1928 is a phrase that requires explanation. It conveys a perspective on what happened then which goes against the conventional wisdom. The *conventional wisdom* regards the defeat of the 1928 Book as the absolute low point of the Protestant tradition within the Anglican Church. But history is able to confirm a more positive understanding of the event. It was the creation of breathing space for an element within Anglicanism that would otherwise have been lost to us forever and which has proven vital to the renewal of the Church. "How can these things be?"

What really happened in 1927 and 1928? In an attempt to placate strong 'Catholic' sympathies within the Church, especially among the bishops and higher clergy, Archbishop Randall Davidson

had agreed to the project of a new Prayer Book for the nation. This Prayer Book would allow not only for a number of specifically 'Catholic' liturgical practices, such as Reservation of the Blessed Sacrament, hitherto illegal in England; but would also offer a Prayer of Consecration in the service of Holy Communion closer to the 'Catholic' 1549 BCP than to the 'Protestant' 1662 BCP.

Many church people came to see the proposed Book as a threat to historic Anglican identity. They saw it as the Church's attempt to repudiate the Reformation, which for them was constitutive of Anglicanism itself. A Committee for the Maintenance of Truth and Faith was set up in London. Shortly before the great debate in Parliament in 1927, almost 1700 Anglican clergy protested the Book with their signatures.

In the debate itself, Sir Thomas Inskip, who had already spoken of "the real tug of war . . . about that part of the Book, small in volume but supremely important, connected with the Service of Holy Communion," made a speech, famous at the time, which was probably decisive.

I feel that this is a grave moment for the House of Com-

mons. *This House of Commons is going to write its name in history in a few minutes. Still for a few minutes we are asked to defend or to yield what some of us believe to be one of the ramparts of our national faith.* (Italics, TAD) (*Parliamentary Debates*, 1927, vol. 211, p. 2648.)



The proposed 1928 Book of Common Prayer was defeated by a margin of 33. The following year, it was defeated *once again* by a margin of 46. The nation as a whole welcomed the defeat as a great deliverance.

But it was a short-term victory. So angry was the seated leadership of the Church of England that the Evangelicals were blackballed from 1928. This situation lasted four decades. It meant that no definite Evangelicals were appointed to senior positions. They retreated to the parishes, covered not with glory but with the sour reputation of being 'Low-Church controversialists.' As a result of the events of 1927 and 1928, Evangelical Anglicanism entered a position in which its historic voice was silenced. It appeared within the rest of Anglicanism worldwide (excepting the missionary districts, where Evangelicals remained

strong) a *rara avis*, and an ugly one at that.

Interestingly, the so-called 'Pyrrhic' victory of 1928 was ultimately a victory for the Church as a whole. Had the 1928 Book passed, many English Evangelicals would have departed the Church. The passions stirred touched their deepest theological commitments. If they had not departed, they would in any event have lost their primary focus of authority; the Reformation Prayer Book. The potential for renewal and re-animation of evangelical life within the Church of England would have been cut off because a crucial door had been closed forever. That door was the "rampart of our national faith," as Inskip described it: the 1662 Book of Common Prayer.

The reason we can stand, now, with confidence, as Episcopalians and Anglicans, not fearing that the foundations have been pulled out from under us, is that the 1662 English Prayer Book remains, established by law; that the 39 Articles remain inside it, in readable print, and that the Edwardian Homilies, so deep and vital, are still commended by it. A place to stand was held by the courageous MPs of 1927 and 1928. An "army of illiterates, generated by octogenarians?" Or, "Who are these like stars appearing!"

*The story of the 1927/1928 Prayer Book is told in Randle Manwaring's *From Controversy to Co-Existence*, Cambridge University Press: Cambridge, 1985, pp. 30-37.

Paul F. M. Zahl

—The Very Rev.
Dr. Paul F.M. Zahl
Dean, Cathedral Church of the
Advent, Birmingham, Alabama



Dear Lord,

So far today, God, I've done all right. I've kept my mouth shut, I haven't gossipped, haven't lost my temper, haven't been greedy, grumpy, nasty, selfish, or over-indulgent. I'm really glad about that. But in a few minutes, God, I'm going to get out of bed, and from then on I'm probably going to need a lot more help. Thank you, in Jesus' Name, Amen.

—St. James' Church
Kent, Washington

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—The Trustees' Warden

